

The Brethren Evangelist

Official Organ of the Brethren Church

A. D. GNAGEY, Editor

Published Weekly by Brethren Publication Board,
ASHLAND, OHIO

This paper maintains that the Holy Scriptures of the Old and New Testaments are the only and ultimate sources of appeal in matters of faith and practice.

TERMS

1. The subscription price is \$1.50 per year, postpaid.
2. To the deserving poor \$1.00.
3. To one who has paid his own subscription at \$1.50 and wishes to pay for another, the price is \$1.00.

INSTRUCTIONS

1. Write with pen and ink, and on one side of the paper only.
2. Business matters should not appear on the same sheet with communications for publication.
3. Be brief—write and rewrite, boil down, say as much as you can in as few words as possible.
4. In ordering change of address, give the old as well as the new address in full.

Make all Money Orders, Drafts, Checks and Express Orders payable and address to Brethren Publication Board, Ashland, Ohio.

In a recent suit brought by a father for the recovery of his child, the court decided that the father had the best right, and ordered the delivery of the child, an infant, into his care. Relatives who were in possession of the child asserted that they could take better care of it than the father, but the judge satisfied himself that they had no real affection for the child, and this fact greatly influenced his decision. When we look at the dear little people who gladden this old world, and gladden our homes, would it not be well to ask ourselves the question: Who has the best right to them? The world will soon lay claim to them, and seek to brand them with the outer and visible signs of its possession. Sin will do the same, seeking and sneaking possession of body, mind and soul. Is there nothing that we can do to decide this contention which means so much for the welfare of that child? Has the heavenly Father no claim that we can advocate and establish? Has not the Lord the best right to that child? Will sin, or the old world, seek the happiness of that immortal soul? On the score of love, of real interest for the child's welfare, of solicitude for its temporal and eternal happiness, into whose care and keeping should the dear little one be committed? How much thought, how much careful planning, how much earnest perseverance will we give to the answer of this question?

Speaking on the subject "Women as Evangelists," Rev. W. I. Wishart, pastor of the Eighth United Presbyterian Church, Allegheny, Pa. said in his sermon a few weeks ago.

The church of Christ will make its best advancement when there is a great host of women who take it as their duty to publish the tidings of what the Lord hath said. Women evangelists in the broad sense of that term are the effective agencies for the advancement of the kingdom. It is time that the idea that women must keep silence in the religious meeting were dropped. A fair interpretation of Paul's utterances does not warrant any such conclusion. Whether you go the length of saying that women should be ordained to the ministry or not, there is certainly the best warrant for their proclaiming the sweet evangel wherever they can. Women can become evangelists by

speaking from the public platform, and some are doing splendid service in this way. They can go as missionaries to preach and teach the word in needy parts of the world. One-third of our foreign missionaries are now women, and so effective has been their work that every mission is anxious to increase its force of women workers. Women can publish the tidings by teaching in the Sunday schools, and by a legitimate use of their positions in day schools and kindergartens. Women can be evangelists by organizing for sending out and supporting workers in needy fields. Moreover, women ought to be evangelists by the hundred forms of personal ministry open to them, by seeking the word in season, or doing some kindly deed, with a view to bringing souls into touch with Christ.

Women ought to engage in such work because they have gained so much through the gospel. The terrible degradation of women in heathen lands and in ancient times, as compared with their honor and equality in these gospel lands and gospel days, shows what a debt of grateful service they owe to Jesus Christ. Moreover, they are especially fitted for such work. Women excel in sympathy, in tenderness, in love, in heart-power. And in the work of evangelizing, that is what tells.

An orphan boy sent away to boarding-school was ordered by a half-dozen large boys to go by stealth in the evening to a forbidden store in the village and buy for them some forbidden luxuries. This he stoutly refused to do. They threatened if he did not yield to lock him up in a dark hole behind the stables and leave him all night. Tho miserably afraid of the darkness, he remained firm, and they carried him by force to the "Dark Hole" and shut him in. It was an empty coal shed; but it had an opening on the further side of which the boys knew nothing. Within five minutes of the time when poor Charlie was shut in, one of the professors of the school came to the locked door on the other side, lantern in hand, in search of something, found the trembling boy, and took him to his brightly lighted parlor. When the boys came to look for their prisoner, he was sitting by Professor Wilbur's parlor fire eating nuts and apples! By this means he found a friend who was like a father to him all his life. God has many ways of delivering his children who stand firmly for him.

Dr. Strong in "Our Country" quotes the following from the *Missionary Herald*: In a certain place in Japan, the owner and relatives of a certain house prospered greatly. Year by year those persons, on the second day of the new year, assembled and worshipped the god *Kanhin Daimiyo-jin-san*—the meaning of the name in English is The Great, Bright God of Self-Restraint. After engaging in worship, the head of the house opened the *Kannin-bako* (self-restraint box), and distributed to the needy money enough to enable them to live in comfort for a time. The money in the box was the annual accumulation of his offerings to his god. Outsiders, learning of the prosperity, worship, and large giving to the needy, which characterized this family, were astonished, and presented themselves to inquire into the matter. The master of the house, in reply, gave the following account of the practice of his household: "From ancient times, my family has believed in and worshipped 'the great, bright god of self-restraint.' We have also made a box, and called it 'the self restraint box,' for the reception of the first fruits and other percentages, all of which are offered to our god. As to percentages, this is our mode of proceeding: If I would buy a dollar garment, I manage by self-restraint and economy to get it for eighty cents, and the remaining twenty cents I drop into 'the self-restraint box'; or, if I would give a five-dollar feast to my friends, I exercise self-restraint and economy, and give it for four, dropping the remaining dollar into the box; or, if I determine to build a house that shall cost one hundred dollars, I exercise self-restraint and economy, and build it for

eighty, putting the remaining twenty dollars into the box as an offering to *Kanhin Daimiyo-jin san* (the Great, Bright God of Self-Restraint). In proportion to my annual outlays, the sum in this box is large or small. This year my outlays have been large; hence, by the practice of the virtues named, the amount in 'the self-restraint box' is great. Yet, notwithstanding this, we are living in comfort, peace, and happiness.

Prof. Drummond, in his *Natural Law in the Spiritual World*, illustrates a great truth by the scientific doctrine of Biogenesis. God's Works illustrate his Word. The law of nature is that only life can produce life, and therefore any object can rise into the kingdom above it only by means of new life imparted to it from that higher life, i. e., by being born from above. A stone cannot grow into a plant. The mineral kingdom cannot enter the vegetable kingdom except by plant life imparted to it. The vegetable kingdom cannot be changed into the animal kingdom except thru the imparting to it of animal life. There is no power of development of one into the other. "Spontaneous generation is a heresy so thoroughly discredited now, that scarcely an authority in Europe will lend his name to it." Each lower kingdom must be born from that above, in order to rise into it. From the plane of the lower life the qualities of the higher are inconceivable. It must be born from above even to see the kingdom that is above it. The same is true if we ascend from the animal life to the spiritual life. Life from above must be imparted to our natural life before we can enter or even see the spiritual kingdom. God's spiritual life imparted to our souls makes us God's children, and places us in the spiritual kingdom of God. "From the analogies of Biology we should expect three things: first, that the new life should dawn suddenly; second, that it should come 'without observation'; third, that it should develop gradually."

Education has been rightly defined as "the unfolding of the whole human nature; the growing up in all things to our highest possibility." To Plato there was nothing so divine as education because "its end was virtue." It is a very imperfect conception that limits education to the attainment of knowledge. This is the immeasurable defect of secular education. "When moral training fails," said the classic poet, Horace, "the noblest endowments of Nature are blemished and lost." "Wisdom is the principal thing. The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." Learning is only a means, not an end. To be of advantage it must equip manhood for holy living. Its true end is character and service. In a harmonious culture of man the moral always takes precedence of the intellectual, or better still, includes and makes possible the noblest development of the intellectual.

In true education, said Daniel Webster, "the feelings are to be disciplined; the passions restrained; true and worthy motives inspired; a profound, religious feeling instilled, and pure morality inculcated under all circumstances." The faculties of the soul are not capable of their noblest expansion nor of rational exercise apart from moral discipline. The reason is inherently inseparable from conscience. The rational element in man is wanting when faith and love are absent. The wisdom of the world is foolishness in God's sight. Secular knowledge may only beget a "learned fool." "The true purpose of education is to cherish and unfold the seed of immortality already sown within us." Nothing so stimulates the intellect and ennobles one's entire being as intelligent and loyal devotion to Jesus Christ. He acquaints us with the aim and possibilities of life. He widens our horizon to in-